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HAINES HOUSE
Haines, Alaska 1948

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The Mission, as it is called locally, consists of: two large, three story dormitory buildings, joined by a passageway, which house about forty children and nine staff members as a rule (and usually a cat, as well as Lassie, the St. Bernard, whenever she can sneak in); a dwelling for the farmer and his family; a dairy barn for five or six milk cows, a bull, and several calves; a recreation building where parties and church suppers are held, and the Beginners' Department of the Sunday School meets; and other small out buildings for tools and machinery. The buildings overlook Portage Cove on the Lynn Canal(not a canal, but a fiord), and behind them stretch about 200 acres of land, mostly swampy woodland, but near the buildings are a few acres for gardens and pasture. The Haines Presbyterian Church and Manse occupy a part of the mission grounds but are administered by a different Unit of the Church together with the local officers and Session. Presbyterian work in Haines dates back to 1881 when a settlement was begun here by Rev. and Mrs. Eugene Willard, together with Mr. and Mrs. Dickinson, a white trader and his Native Christian wife who served as teacher and interpreter. The name Haines was taken from Mrs. R. T. Haines of New Jersey who helped to supply the needs of the early workers because of her connection with Home Missions. Religious, educational, and health work have been carried on here continuously since then, with the program changing to meet the needs as best it could. In 1921 a home for neglected Native children seemed to be the thing most needed.

The main street of the little town of Haines borders one edge of the Mission, and on the other side are the buildings and land of the old army post, now sold to the Veterans' Alaska Co-op, and called Port Chilcoot, but still known as the Post to all local residents. Both the town with its 300 people, and the Post, with its forty or fifty, have great plans for growth, based chiefly on their location at the terminus of the Haines Cut-off to the Alcan Highway which comes out to the Coast through the Mission land, and which seems to show great possibilities as a freight and passenger route both to the Interior of Alaska and to the States and the adjacent parts of Canada. Haines is located in Southeastern Alaska about 80 miles north of Juneau and 18 miles south of Skagway, and the climate, because of its coastal location and the Japanese current, is not as severe in winter as that of Chicago, and a great deal more pleasant than the Middle West in summer. Potatoes and all kinds of root and leafy vegetables can be grown here, but tomatoes and corn are rarities. Many kinds of berries grow here, both wild and cultivated, and there are flowers everywhere all summer. All around are high, snowcovered peaks with heavy forests climbing their bases, and filling the wide valley of the Chilcat River, except where the homesteaders have cleared them away.

The town is made up of Native (mostly Tlingit Indians) and white population, and the church and school are both bi-racial. The Natives own their own boats and spend much of the summer doing commercial fishing and working in the salmon cannery nearby. In winter, many of the Native women make beautiful moccasins, gloves and other handicraft articles. Some of the men trap and do a variety of odd jobs, including wood cutting. Two groceries, two bars, a restaurant or two, a hardware store, a dry goods store, the post office and a few other small enterprises furnish employment in the town. At the Post, businesses which are striving to get started include accommodations for tourists, a cooperative meat market and grocery store, a garage, a gift shop, a furniture factory, and the management of the community dock, and others. Several from both communities work for the Alaska Road Commission, the Alaska Communications, the Civil Aeronautics Administration, and the Territorial school. The mail boat is scheduled for once a week from Juneau, and the mail plane for three times a week, WEATHER PERMITTING. The SS Alaska, a passenger steamer from Seattle, docks here every other week, and the Canadian Princess boats come in when they have business to warrant it. Freight boats and the Standard Oil tanker wander in at irregular intervals. The electricity for the town is supplied by Diesel engines and most of the homes are heated with oil(including Haines House), so the visits of the tanker are important.

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While at Haines House, the children attend the Territorial School in the town, and at present they make up one third of the school. The pre-school children, who are five, attend a private kindergarten. School parties, roller skating, and basket ball at the school are shared by the Haines House children. They see movies occasionally at the local theatre. At home, each week day evening before supper, we have a period of Bible Study and Christian education. Every child is a part of the regular Sunday School and belongs to the Youth Budget Plan. The older ones have their Westminster Fellowship activities, and a number of them belong to the youth choir which sings at church. There is a class for Communicants each year, conducted by the minister, and some of those attending from Haines House become church members at Easter.

Every child has his or her job to do before or after school, but there is always plenty of time to play games of all sorts, go coasting, listen to the victrola, make something in the shop, or try new hairdos. They are truly American children, speaking English (though a few of them speak or understand one of the native tongues), and usually adapting themselves readily to new foods and modes of living. The older boys belong to Boy Scouts, and the girls have an active Four H group and some Scout activities. Their school reports show normal intelligence and achievement. With the simple, balanced diet of the Home, extra vitamins and codliver oil as needed, they have very little illness, and instead, most of them have sturdy bodies and strong teeth, and are endlessly full of pep for play and mischief. They love music of all sorts and like to try producing it themselves, but try to avoid reading and speaking in public. Most of them have an eye for color and design, and, when encouraged, do well with art work and crafts. The boys are very clever at sawing or whittling out boats, guns, swords, or whatever they happen to want for their play. Elevators, buses, and trains are a novelty to them, but many of them have ridden on planes, and all of them are well acquainted with boats. They are endlessly full of questions, and no day goes by without the "grown-ups" being faced, and often floored, by a whole battery of "How come?'s".

HAINES HOUSE STAFF

Isabel Miller, Director . . . . . Indiana
Mrs. Olive N. Duffy, Girls' supervisor . . . . . Western Pennsylvania
Cora Atkinson, Boys' supervisor. . . . . .Rochester, New York
Emma Stauffer, Dining room and kitchen supervisor . . . . . Western Pennsylvania
Edith Auldridge, Kitchen assistant . . . . . .Texas
Dorothy Callecod, Director of Religious education & relief worker . . . California
Olive Fisher, Office assistant and relief worker . . . . . Kansas
Forest Nowell, Farmer and maintenance man, Texas - Mrs. Nowell . Philadelphia, Penn.
Karl Ward, Assistant farmer and boys' worker . . . . . Philadelphia, Penn.
Agnes Thlunault, Laundry supervisor . . . . . Haines, Alaska

CHILDREN

From Fairbanks
Nolan Solomon, Eskimo (b.Wainwright)

From Haines
Beatrice Paddy, Tlingit
Vida Paddy, "

From Hydaburg
Joseph Charles, Haida
Geraldine Charles, "
Germaine Charles, "
Marilyn Charles, "

From Kasaan
Harold Jones, Haida
Herschel Jones, Haida

From Juneau
Jack Williams, Tlingit (b.Yakutat)
Patricia Simonson, Tlingit
Samuel Martin, Jr., Tlingit
John Abbott, Tlingit
Pauline Abbott "
Dorothy Carrillo, Tlingit
Bernadine Lawson
Ronald Lawson
Ralph Lawson
Nels Lawson

From Yakutat
Billy Williams, Tlingit

From Ketchikan
Benjamin Williams, Tlingit (b.Saxman)
Bessie Williams, " "
Walter White, Tlingit
Eleanor Eide, Tsimshean

From Metlakatla
Delbert Hayward, Tsimshean
Drena Hayward, "
Frank Hayward, "
Eldon Hayward, "
Cecelia Hayward, "
George Guthrie, Tsimshean
William Guthrie, "
Arthur Orr, Tsimshean
Peggy Fawcett, Tsimshean
Judy Fawcett, "

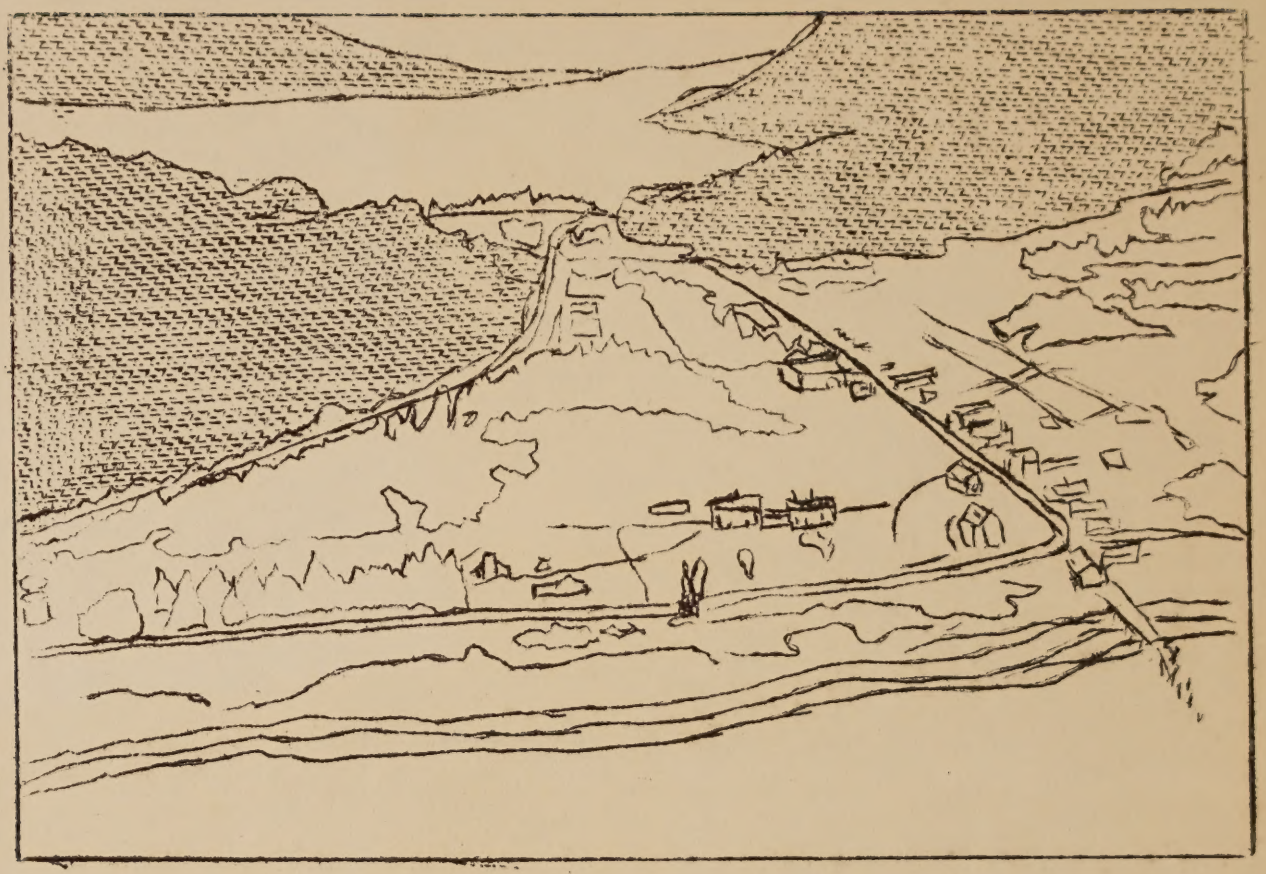
From Naknek
Darlene Robinson, Aleut
Patricia Robinson, Aleut

From Port Heiden
Mabel Wickstrom, Eskimo
Ida Wickstrom, "

From Sitka
Lora Ann Hoolis, Tlingit
Peter Hoolis, "

THE STORY OF HAINES

1945- ?



AIRPLANE VIEW OF HAINES MISSION

INTRODUCTION

Haines has become important to the economic development of Alaska because of its location. During the last war, a highway was built from Haines to the Alcan, one hundred and sixty miles due north. Inasmuch as Haines is near the end of the Inside Passage, a nine hundred mile protected waterway streching north from Seattle, the town has become the land and water junction of the route to Alaska's interior and Canada's legendary Yukon Territory. Any church located at such a junction has its work cut out for it. Our Presbyterian Church is the only Protestant Church in the community. The task and challenge are clear.

BEGINNING

The Presbyterians were in Haines from the beginning. In fact, Haines got its start as the result of the community growing up around the first church. S. Hall Young, in his autobiography, tells of locating the future site of the church on his first missionary journey to this area in 1879. With the help of local natives of the Tlinget tribe, the church was located on Portage Cove. This was the approximate center of five native villages. It was hoped that the missionary in charge of the church could extend a Spiritual ministry over the whole area. As a result, Haines grew up around the church, and all but one of the five outlying villages have ceased to exist.

In 1881 Dr. Sheldon Jackson brought the first resident missionaries, Rev. and Mrs. Eugene S. Willard. They named the new station "Haines", in honor of Mrs. F.E. Haines, Secretary of the Women's Executive Committee of Home Missions. In Stewart's "Sheldon Jackson" the following description of the founding of Haines Mission can be found:

> "None of the footprints of civilization greeted the eyes of these newcomers at Haines: they entered into a wilderness--a tribe of Indians, a few Indian houses, the short summer wearing away, drawing on apace of winter, when there would be five months of deep snow. In December, the day from sunrise to sunset would be but four hours long. When they were left at the station by the last trading boat in Autumn, they need look for no boats, no white faces, no mails, no supplies of any kind, until five or six months had passed. Here was isolation, and the spirit that braved it was high heroism. The Board of Missions, having no funds for the erection of the necessary buildings at Haines, Dr. Jackson borrowed money and erected a house for the Willards. Upon his return to the East, in connection with the Women's Executive Committee, he raised the money to repay the loan." (Sheldon Jackson, by R. L. Stewart. Page 329).

FIRST MISSION AT HAINES, BUILT 1881

Some of the harrowing experiences of the first missionaries are dramatically recorded in two books, "Kindashon's Wife", and "Life in Alaska". Both are written by Mrs. Willard. The latter is a series of letters written to various friends and missionary societies. To show what like in that early day, let me quote a massage written to Rev. Sheldon Jackson, D.D., September 12, 1881.

Mrs. Willard is reporting on a field trip to villages lying north on the Chilkat River. This portion has to do with Clokwon (now spelled Klukwan) located 22 miles north of Haines.

"Next morning after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expessions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won, the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-way, had broken out again, and that the people were in the midst of war.

"We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring and we brought them peace. We found one poor man on the brink of murder and suicide and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

"We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our services on Sunday. The next in value to it (the chief's treasure-house) was made our lodging-place. We found many of the houses turned into forts, and barricades in plenty.

"There are four distinct tribal families--the Wolves and Whales, which are nearly connected and of low caste; the Crows and Cinnamon Bears, of high caste and connected in like manner by inter-marriage. It is not lawful for those of the same family to intermarry, though a man may have a woman and her daughter both to wife.

"The war has been between the Whales, of low caste, and the Crows, of high; hence the much aggravated trouble, one Crow being worth many Whales. And, of all the people, the Whales have most of our pity and sympathy. They are weak in number and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost every one of which has been made desolate.

"Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red matting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

"We held a separate meeting for them in the afternoon, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet-holes. The very spots were pointed out to us where this one, that one and another had been shot down.

"First, the eldest son murdered a Crow; he ran away to the Stick country. (Yukon Territory, Fox) The Crows retaliated. Then the second son made some show of revenge; they demanded his life, and his wife who was a Crow, defended and protected him. The poor old mother's heart was broken with sorrow and shame. She called on her son to give himself up, but in vain. She even followed the first son to the interior on the same quest. Not succeeding, she returned, and, dressing themselves in their best, she and her daughter went out and demanded to be shot, that the honor of their family might be maintained; so they perished at the hands of the Crows. But they two were not sufficient to satisfy the claim, and at last the son came to the door and gave himself up; but his wife still clung to him. They have a terror of disfigurement even in death, and she begged that he be allowed to descend to the foot of the steps, that his body night not fall and be bruised. The Crows suspected her of treachery in this move, as she had so long shielded him, and they shot her down where she stood, although she was a Crow. I believe her husband was afterward killed.

"When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead coals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it- a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace. Bless God, as we did, for such a message.

"A way was opened for us to a man in one of the forts upon whose death or recovery hangs the settlement of the matter between the tribes. We found him very sick, and ministered to him as best we could, as to both temporal and spiritual things.

"A Crow family had lost a son by death after a short illness, and they had just returned from the burning of the body when we arrived, We brought them word of that world to them so full of mystery, and of the life to come.

"The Crows are powerful, rich, arrogant and exceedingly overbearing--at least, some of them are, expecially when they have hoochinoo. As a poor Wolf told us, they robbed and ruined their homes and murdered their families, them taunted them with trying to exasperate them into completing their own ruin.

"Mr. Willard preached for an hour and a half, showing them how they were libing in antaganism to the great God, and must perish if they did not surrender. He told them, too, of the love of God, and how he not only demanded no satisfaction for the death of his Son, but freely gave him to save his enemies.*****

"We came away on Monday loaded with presents and the thanks of all the people. They even said, 'We believe your God sent you here at that very hour to save us from war and death; the people would not fight when they heard the minister was coming, and now they have heard better.'*****

"We were tired, but none of us sick; all kept safe and well through storm and sea and war, and God gave us great peace. We did not take the least cold-not even Baby, who enjoyed the trip, in her way, as much as any of us. And I assure you we did enjoy it all: even danger was robbed of its terror." (from 'Life in Alaska' by Mrs. Eugene S. Willard, p.77ff.)

Present Chur ch Building

During the ministry of Rev. M. B. Harrison, April, 1903 to August, 1904, the present church was built. Previous to this the congregation had been meeting on the first floor of Haines House. The Board of National Missions had new lumber shipped in which was carried from the dock to the building site by the members of the church. The actual building was done by a con tractor who had been brought to Haines by the army to help build the Post. The congregation is now outgrowing this structure and a new and larger building is being called for.

Missionary Leaders

During the years, the church has been under the guidance of the following missionaries;

Eugene S. Willard	1881-91
William W. Warner	1891-1900
F. R. Falconer	1901
A. R. MacIntosh	1901-03
N. B. Harrison	1903-04
A. F. McLean	1905-14
E. L. Winterberger	1914-19
C. G. Denton	1919-23
Eugene E. Bromley	1923-33
Ralph K. Wheeler	1934-41
E. E. Knudsen	1941-44
Miss Emma M. Stauffer	1944-45
Kenneth F. Fox	1945-

THE MANSE TODAY

Lure of Gold

The fortunes of the church varied during subsequent years. Always there has been the fight against the paganism of two cultures. The struggle against "old custom" superstitions continue with the native people. In addition, a turbulent white population came in with the discovery of Gold just 35 miles north of Haines. From 1897 on the church was in the midst of clashing cultures. The natives looked on the newcomers as intruders, invading the realms of their ancestors. The prospector considered the native as someone to be used, or pushed aside, in accordance with the native's willingness or ability to serve his mad rush for wealth. Alcohol was, and is, a constant disturbing element in the total picture.

The Army Settles at Haines

Another added feature in Haines life was the coming of the army in the early 1900's. 100acres of the 366 occupied by the Board of National Missions was released to the army. Fort Seward, later called Chilkoot Barracks, the oldest permanent army camp in Alaska, was built. The army stayed at Haines until 1946. Because it was obsolete, and no longer served any strategic military purpose, Chilkoot Barracks was abandoned. For over forty years, hundreds of soldiers were camped on the edge of Haines, adding their bit to the general social flux. Today, there are retired army sergeants living on homesteads up the Chilkat Valley, and ex-soldiers living in town, oftentimes married to native girls. They have seen the country as soldiers, liked it, and decided to stay.

The Veterans Choose Haines

When the army abandoned Chilkoot Barracks, the post, with its fine residences and other permanent buildings, was sold to a Veteran's Cooperative. It is serving as a nucleus for an organized program of settlement for veterans and their families. Already fifteen families have settled, and a thriving community is expected to develop by next year. At the present time, the veterans are busy establishing a furniture factory, a co-op store, repairing and managing our dock, and preparing for the expected veterans' and tourists' rush this year. A fine hotel and resturant is already established. If the total venture proves successful, a fine community of young families will be established.

Future Prospects

Is Haines destined to become the center of Presbyterian work for all of Alaska? Haines House, an outstanding institution of the Board of National Missions, is located here. Its ministry extends to all children in Alaska who need a home. More recently, the Presbytery of Alaska has come into possession of a fifty acre area located on the Chilkat River. Plans are progressing for turning this area into a conference grounds to minister to the spiritual needs of Alaskan youth. to this area, the young people from the panhandle can come by water and the youth from the interior can come by land. It is fervently hoped that the first conference may be held this summer (1948).

Did our last world Wide Communion Service indicate the future possibilities and area of service of the Haines Church? Ten new members entered the fellowship of the church. One couple came from the Veteran's Co-op. Two young couples were honesteaders, recent arrivals from the states, wrestlers with the wilderness in their efforts to win a home. One couple, with their daughter, also recent arrivals, are establishing a business and a home in Haines proper. The tenth member was a recent addition to the Haines House staff of workers. As these stood before the altar in their new dedication, and in the presence of a congregation composed of Haines House children and staff, natives and whites from Haines, veterans from Port Chilkoot, and settlers from the surrounding country, they symbolized the necessity of a church to hold up the banner of Christ in their midst.

CHILKAT PENINSULA
CHILKAT
CHILKOOT
CHILKOOT PASS
CHILKOOT INLET
CHILKAT INLET
DYEA
DYEA RIVER
DAVIDSON GLACIER
DAVIDSON GLACIER

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Haines, Alaska - 1949

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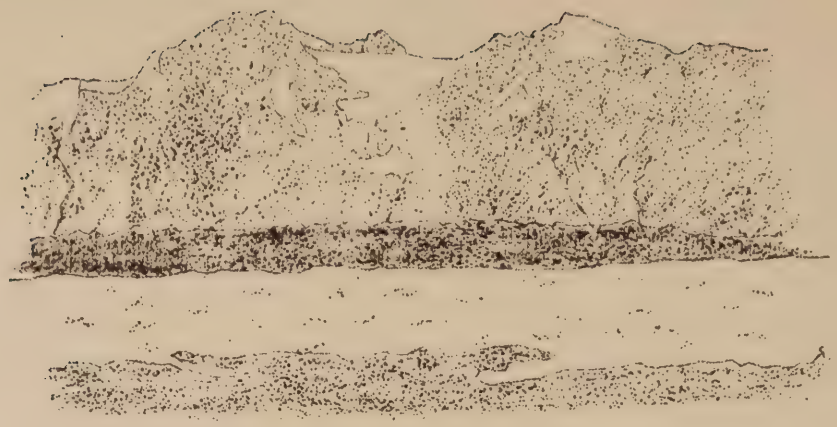
While at Haines House, the children attend the Territorial School in the town, and at present they make up about one third of the school. School parties, roller skating, and basket ball at the school are shared by the Haines House children. They see movies occasionally at the local theater. At home, three evenings a week, before supper, we have a period of Bible Study and Christian Education. Every child is a part of the regular Sunday School and belongs to the Youth Budget Plan. The older ones have their Westminster Fellowship activities, and a number of them belong to the youth choir which sings at church. There is a class for Communicants each year, conducted by the minister, and some of those attending from Haines House become church members at Easter. Before breakfast worship for the children is a regular daily occurence.

Every child has his or her job to do before or after school, but there is always plenty of time to play games of all sorts, go coasting, listen to the victrola, make something in the shop, or try new hairdos. They are truly American children, speaking English(though a few of them speak or understand one of the Native tongues), and usually adapting themselves readily to new foods and modes of living. Most of them have an eye for color and design, and when encouraged do well with art work and with crafts. The older boys work in the shop in the evenings, and are quite clever at making small articles out of plastic and wood, decorating them with Native designs. The older girls take an active part in the 4-H Club of the community, and their achievements of the year are climaxed by a camping trip during the summer. The older girls, also, do baby sitting in the evenings for people of the town, and during the summer months several of them get jobs in homes to earn money for spending, or for their future schooling. The school reports show normal intelligence and achievement. With the simple, balanced diet of the Home, and extra vitamins and cod liver oil as needed, they have very little illness, and instead most of them have sturdy bodies and strong teeth, and are endlessly full of pep for play and mischief. They love music of all sorts, and playing records is a popular pastime, and they have membership in a Record Club. Most of the older girls, and a few of the boys, take piano lessons and play quite well, but they try to avoid reading and speaking in public. Elevators, buses, and trains are a novelty to them, but many of them have ridden on planes, and all of them are well acquainted with boats. They are endlessly full of questions, and no day goes by without the "grown-ups" being faced, and often floored, by a whole battery of "how comes?"

HAINES HOUSE CHILDREN
(February, 1949)

PLACE OF BIRTH	DATE	NAME	NATIONALITY OR TRIBE	HOME
Wainwright	3/4/32	Nolan Solomon	5/8 Eskimo-3/8 white	Fairbanks
Haines	5/15/39	Beatrice Paddy	Tlingit(100%)	Haines
Haines	7/31/40	Vida Paddy	Tlingit(100%)	Haines
Hydaburg	5/16/36	Germaine Charles	Haida(100%)	Hydaburg
Hydaburg	5/16/36	Geraldine Charles	Haida(100%)	Hydaburg
Hydaburg	7/4/38	Marilyn Charles	Haida(100%)	Hydaburg
Kasaan	5/6/35	Harold Jones	Haida	Kasaan
Craig	5/16/39	Herschel Jones	Haida	Kasaan
Yakutat	11/5/38	Jack Williams	7/8 Tlingit-1/8 white	Juneau
~~Juneau~~	~~4/15/41~~	~~Patricia Simonson~~	~~3/8 Tlingit-⅝ Swedish~~	~~Juneau~~
Skagway	1/21/38	Samuel Martin, Jr.	Tlingit(100%)	Juneau
Juneau	4/23/33	Dorothy Carrillo	Tlingit	Juneau
Juneau	4/20/38	John Abbott	1/8 Tlingit-7/8 white	Angoon
Juneau	9/5/39	Pauline Abbott	1/8 Tlingit-7/8 white	Angoon
Juneau	9/4/39	Nels Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Juneau	6/16/41	Ralph Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Juneau	1/21/43	Ronald Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Juneau	11/29/44	Bernadine Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Yakutat	9/17/40	Katherine Lott	1/4 Eskimo-¼ English-½ Tlingit	Juneau
Yakutat	2/2/42	Norman Lott	1/4 Eskimo-¼ English-½ Tlingit	Juneau
Cordova	9/24/44	Edward Ehrmann,Jr.	1/4 Native(?)- German	Juneau
Saxman	9/2/33	Benjamin Williams	Tlingit(100%)	Ketchikan
Saxman	12/11/36	Bessie Williams	Tlingit(100%)	Ketchikan
Steamboat Bay	7/26/36	Nettie McLeod	1/4 Haida-3/4 white	Ketchikan
Craig	5/11/39	Marion McLeod	1/4 Haida-3/4 white	Ketchikan
Ketchikan	10/26/34	Eleanor Eide	½ Tsimshian-½ Norweigan	Ketchikan
Metlakatla	12/19/36	Delbert Hayward	Tsimshian(100%)	Metlakatla
Metlakatla	10/29/38	Drena Hayward	Tsimshian(100%)	Metlakatla
Metlakatla	5/27/40	Frank Hayward	Tsimshian(100%)	Metlakatla
Metlakatla	5/27/41	Eldon Hayward	Tsimshian(100%)	Metlakatla
Metlakatla	8/2/42	Cecilia Hayward	Tsimshian(100%)	Metlakatla
Dillingham	8/6/40	Alice Robinson	½ Aleut-½ Irish	Naknek
Naknek	1/9/42	Darlene Robinson	½ Aleut-½ Irish	Naknek
Leveland	6/11/43	Patricia Robinson	½ Aleut-½ Irish	Naknek
Port Heiden	7/31/35	Dorothy Wickstrom	¼ Eskimo-½ Finn-	Port Heiden
Port Heiden	11/18/39	Ida Wickstrom	¼ Eskimo-½ Finn-	Port Heiden
Sitka	10/14/42	Laura Ann Hoolis	Tlingit(100%)	Sitka
Sitka	3/15/44	Peter Hoolis	Tlingit(100%)	Sitka
Kake	2/7/38	Edna Brown	Tlingit(100%)	Kake
Kake	12/25/42	Matthew Brown	Tlingit(100%)	Kake
Kake	7/9/44	Dennis Brown	Tlingit(100%)	Kake
Yakutat	4/24/38	Billie Williams	3/4 Tlingit-¼ white	Yakutat
Petersburg	8/26/44	Thomas Evenson,Jr.	½ Tlingit - ½ white	Petersburg



NEW PRESBYTERIAN SUMMER CAMP

We like to think of our new Summer Camp Ground as an example of what can happen when we combine faith, work and prayer. For some time we had wanted a place where we could gather the young people of Alaska, separate them from all distracting influences and give them a chance to get acquainted with God.

Before a suitable location had been found, Rev. Paul Prouty, skipper of the Princeton-Hall, by a strange coincidence, was able to make arrangements for two 100-foot panel buildings, located in Skagway, that the government was giving away. The buildings could be had for nothing. All we needed to do was to tear them down and take them away.

The location of the camp ground was settled by the very generous gift of the Rev. E. E. Bromley, former missionary pastor of the Haines Church. He donated 50 acres of land, located 8 miles from Haines on the Chilkat River, in the midst of beautiful mountain scenery and in sight of two magnificent glaciers.

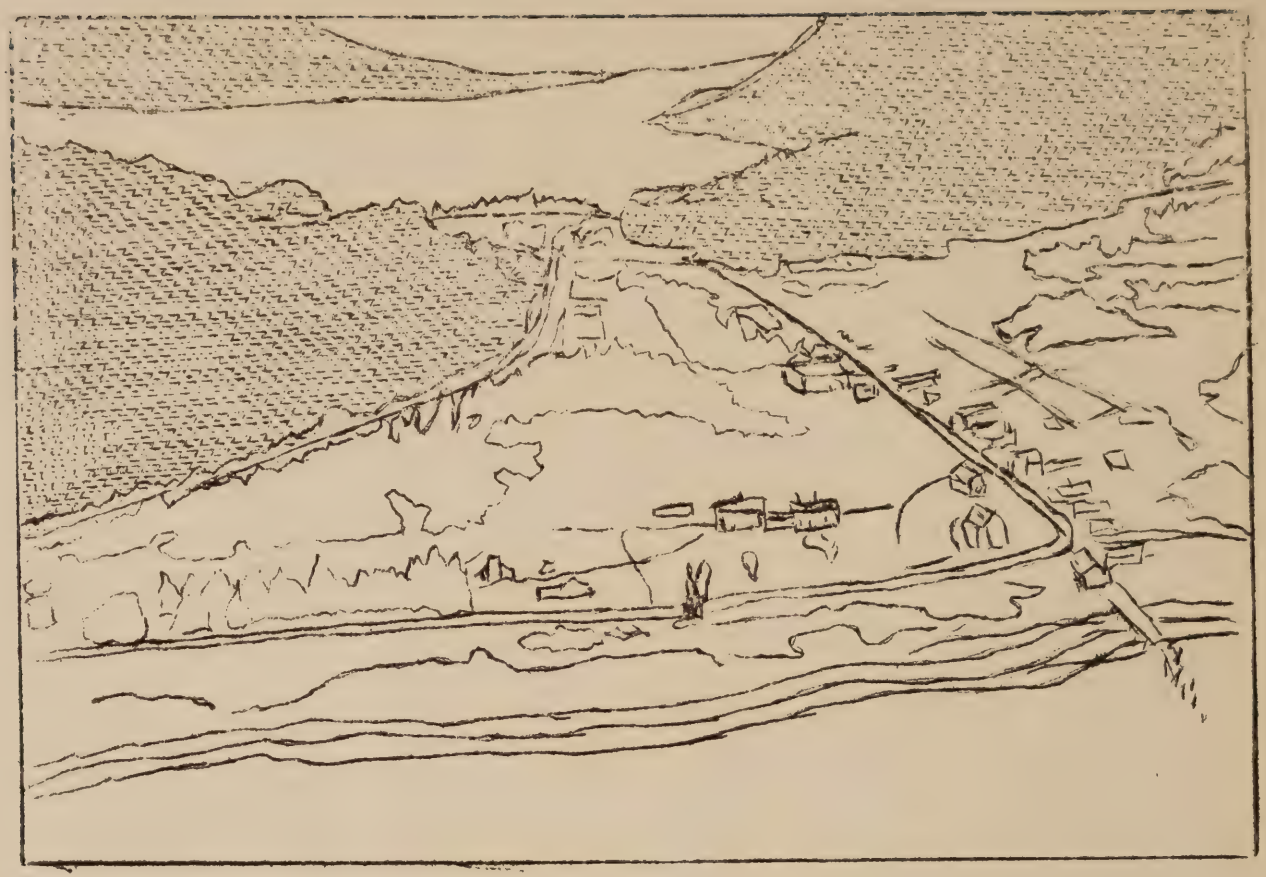
Through the volunteer labor of approximately 40 men and boys in the Haines-Klukwan-Skagway area, the panel buildings were torn down, shipped by raft (towed by the Princeton-Hall) and deposited on the shore at the site of the new camp ground. It took five trips and two weeks to accomplish this task. This took us to the end of April, 1948.

Much of May was taken up with the completing of a survey so that we could tell where our actual boundary lines ran. The survey was made more difficult by the fact that we had to cut brush and drag survey instruments over soft-crusted snow banks.

The actual construction of buildings began in July when our Presbyterian ministers located in southeastern Alaska came to Haines. They and their families spent their vacations to such good purpose that by the 17th of August two cabins 20 by 20 feet and one dining hall 70 by 20 feet were constructed. Much volunteer help was given by others besides the ministers, including Caravaners, neighbors, and various lay members of the church.

The first Junior High Camp in Southeastern Alaska was held on August 17-23. 15 young people came to share in the week's high inspiration. It meant a lot to each one of them. We can expect this camp grounds to have a growing influence upon the youth of Alaska.

We look with confidence to the future. We expect to build more cabins, install a light plant, fix a proper dock for the Princeton-Hall and increase the efficiency of the water system. We welcome all who wish to share in the task of developing this camp ground to the glory of God and for the welfare of Alaskan youth.



AIRPLANE VIEW OF HAINES MISSION

INTRODUCTION

Haines has become important to the economic development of Alaska because of its location. During the last war, a highway was built from Haines to the Alcan, one hundred and sixty miles due north. Inasmuch as Haines is near the end of the Inside Passage, a nine hundred mile protected waterway streching north from Seattle, the town has become the land and water junction of the route to Alaska's interior and Canada's legendary Yukon Territory. Any church located at such a junction has its work cut out for it. Our Presbyterian Church is the only Protestant Church in the community. The task and challenge are clear.

BEGINNING

The Presbyterians were in Haines from the beginning. In fact, Haines got its start as the result of the community growing up around the first church. S. Hall Young, in his autobiography, tells of locating the future site of the church on his first missionary journey to this area in 1879. With the help of local natives of the Tlinget tribe, the church was located on Portage Cove. This was the approximate center of five native villages. It was hoped that the missionary in charge of the church could extend a Spiritual ministry over the whole area. As a result, Haines grew up around the church, and all but one of the five outlying villages have ceased to exist.

In 1881 Dr. Sheldon Jackson brought the first resident missionaries, Rev. and Mrs. Eugene S. Willard. They named the new station "Haines", in honor of Mrs. F.E. Haines, Secretary of the Women's Executive Committee of Home Missions. In Stewart's "Sheldon Jackson" the following description of the founding of Haines Mission can be found:

"None of the footprints of civilization greeted the eyes of these newcomers at Haines: they entered into a wilderness--a tribe of Indians, a few Indian houses, the short summer wearing away, drawing on apace of winter, when there would be five months of deep snow. In December, the day from sunrise to sunset would be but four hours long. When they were left at the station by the last trading boat in Autumn, they need look for no boats, no white faces, no mails, no supplies of any kind, until five or six months had passed. Here was isolation, and the spirit that braved it was high heroism. The Board of Missions, having no funds for the erection of the necessary buildings at Haines, Dr. Jackson borrowed money and erected a house for the Willards. Upon his return to the East, in connection with the Women's Executive Committee, he raised the money to repay the loan." (Sheldon Jackson, by R. L. Stewart. Page 329).

FIRST MISSION AT HAINES, BUILT 1881

Some of the harrowing experiences of the first missionaries are dramatically recorded in two books, "Kindashon's Wife", and "Life in Alaska". Both are written by Mrs. Willard. The latter is a series of letters written to various friends and missionary societies. To show what like in that early day, let me quote a massage written to Rev. Sheldon Jackson, D.D., September 12, 1881.

Mrs. Willard is reporting on a field trip to villages lying north on the Chilkat River. This portion has to do with Clokwon (now spelled Klukwan) located 22 miles north of Haines.

"Next morning after an early breakfast of salmon roasted on a stick, bread, butter and coffee, we had a sunrise meeting of about seventy-five Indians, who gave almost breathless attention. Then, bidding them good-bye, receiving their hearty thanks with expessions of joy at our coming, and after urging them again to come to our place and build where they could have a school and regular service, we once more took our canoe, with borrowed poles of stronger make than our own--for the rapids lay before us--and we were soon on our way to Clok-won, the uppermost village, not knowing what awaited us, for we had learned on the way that the trouble, which had been smoothed over in the presence of the man-of-way, had broken out again, and that the people were in the midst of war.

"We felt the greater necessity of hastening forward, trusting that the Lord, who brought us hither, would give us the ears and hearts of the people; and we did not trust in vain. Oh how thankful we have been that we did thus go on! We found the people in trouble, and we brought them comfort; we found them warring and we brought them peace. We found one poor man on the brink of murder and suicide and he assured us that our coming had saved him from this double sin; that his heart was broken and he was in the deep dark, but the minister's coming had brought him hope and light.

"We found Clok-won by far the largest Indian village we have seen in Alaska, as well as the richest and most substantially built, many of the houses being elegant in their way. The carvings in many of them are worth thousands of blankets. Three of the largest of these houses belong to Shat-e-ritch, and the largest and costliest one he has given to the mission; in it we held our services on Sunday. The next in value to it (the chief's treasure-house) was made our lodging-place. We found many of the houses turned into forts, and barricades in plenty.

"There are four distinct tribal families--the Wolves and Whales, which are nearly connected and of low caste; the Crows and Cinnamon Bears, of high caste and connected in like manner by inter-marriage. It is not lawful for those of the same family to intermarry, though a man may have a woman and her daughter both to wife.

"The war has been between the Whales, of low caste, and the Crows, of high; hence the much aggravated trouble, one Crow being worth many Whales. And, of all the people, the Whales have most of our pity and symoathy. They are weak in number and comparatively poor in purse. They are afraid to move out of their houses, and are literally prisoners in their own homes, almost every one of which has been made desolate.

"Signs of mourning are on every hand; the beautiful hair of the women is cut close to the head and their faces are blackened; the carvings covered with red matting; the box and moccasins of their dead placed on a shelf over the door from which they went out never to return.

"We held a separate meeting for them in the afternoon, as they could not come to the other, in the same house where the whole trouble began; it was riddled with bullet-holes. The very spots were pointed out to us where this one, that one and another had been shot down.

"First, the eldest son murdered a Crow; he ran away to the Stick country. (Yukon Territory, Fox) The Crows retaliated. Then the second son made some show of revenge; they demanded his life, and his wife who was a Crow, defended and protected him. The poor old mother's heart was broken with sorrow and shame. She called on her son to give himself up, but in vain. She even followed the first son to the interior on the same quest. Not succeeding, she returned, and, dressing themselves in their best, she and her daughter went out and demanded to be shot, that the honor of their family might be maintained; so they perished at the hands of the Crows. But they two were not sufficient to satisfy the claim, and at last the son came to the door and gave himself up; but his wife still clung to him. They have a terror of disfigurement even in death, and she begged that he be allowed to descend to the foot of the steps, that his body night not fall and be bruised. The Crows suspected her of treachery in this move, as she had so long shielded him, and they shot her down where she stood, although she was a Crow. I believe her husband was afterward killed.

"When we entered the house, I think I never met a more desolate sight. Dirt, cobwebs, ashes and implements of warfare lay all about; a few half-dead coals lay on the unkept hearth, and the only remaining member of the household sat on the floor beside it- a young man, but one who had evidently lost the hope and power of youth. There, into that house, we brought the gospel of light and peace. Bless God, as we did, for such a message.

"A way was opened for us to a man in one of the forts upon whose death or recovery hangs the settlement of the matter between the tribes. We found him very sick, and ministered to him as best we could, as to both temporal and spiritual things.

"A Crow family had lost a son by death after a short illness, and they had just returned from the burning of the body when we arrived, We brought them word of that world to them so full of mystery, and of the life to come.

"The Crows are powerful, rich, arrogant and exceedingly overbearing--at least, some of them are, expecially when they have hoochinoo. As a poor Wolf told us, they robbed and ruined their homes and murdered their families, them taunted them with trying to exasperate them into completing their own ruin.

"Mr. Willard preached for an hour and a half, showing them how they were libing in antaganism to the great God, and must perish if they did not surrender. He told them, too, of the love of God, and how he not only demanded no satisfaction for the death of his Son, but freely gave him to save his enemies.*****

"We came away on Monday loaded with presents and the thanks of all the people. They even said, 'We believe your God sent you here at that very hour to save us from war and death; the people would not fight when they heard the minister was coming, and now they have heard better.'*****

"We were tired, but none of us sick; all kept safe and well through storm and sea and war, and God gave us great peace. We did not take the least cold-not even Baby, who enjoyed the trip, in her way, as much as any of us. And I assure you we did enjoy it all: even danger was robbed of its terror." (from 'Life in Alaska" by Mrs. Eugene S. Willard, p.77ff.)

Present Chur ch Building

During the ministry of Rev. M. B. Harrison, April, 1903 to August, 1904, the present church was built. Previous to this the congregation had been meeting on the first floor of Haines House. The Board of National Missions had new lumber shipped in which was carried from the dock to the building site by the members of the church. The actual building was done by a con- tractor who had been brought to Haines by the army to help build the Post. The congregation is now outgrowing this structure and a new and larger building is being called for.

Missionary Leaders

During the years, the church has been under the guidance of the following missionaries;

Eugene S. Willard	1881-91
William W. Warner	1891-1900
F. R. Falconer	1901
A. R. MacIntosh	1901-03
N. B. Harrison	1903-04
A. F. McLean	1905-14
E. L. Winterberger	1914-19
C. G. Denton	1919-23
Eugene E. Bromley	1923-33
Ralph K. Wheeler	1934-41
E. E. Knudsen	1941-44
Miss Emma M. Stauffer	1944-45
Kenneth F. Fox	1945-

THE MANSE TODAY

Lure of Gold

The fortunes of the church varied during subsequent years. Always there has been the fight against the paganism of two cultures. The struggle against "old custom" superstitions continue with the native people. In addition, a turbulent white population came in with the discovery of Gold just 35 miles north of Haines. From 1897 on the church was in the midst of clashing cultures. The natives looked on the newcomers as intruders, invading the realms of their ancestors. The prospector considered the native as someone to be used, or pushed aside, in accordance with the native's willingness or ability to serve his mad rush for wealth. Alcohol was, and is, a constant disturbing element in the total picture.

The Army Settles at Haines

Another added feature in Haines life was the coming of the army in the early 1900's. 100acres of the 366 occupied by the Board of National Missions was released to the army. Fort Seward, later called Chilkoot Barracks, the oldest permanent army camp in Alaska, was built. The army stayed at Haines until 1946. Because it was obsolete, and no longer served any strategic military purpose, Chilkoot Barracks was abandoned. For over forty years, hundreds of soldiers were camped on the edge of Haines, adding their bit to the general social flux. Today, there are retired army sergeants living on homesteads up the Chilkat Valley, and ex-soldiers living in town, oftentimes married to native girls. They have seen the country as soldiers, liked it, and decided to stay.

The Veterans Choose Haines

When the army abandoned Chilkoot Barracks, the post, with its fine residences and other permanent buildings, was sold to a Veteran's Cooperative. It is serving as a nucleus for an organized program of settlement for veterans and their families. Already fifteen families have settled, and a thriving community is expected to develop by next year. At the present time, the veterans are busy establishing a furniture factory, a co-op store, repairing and managing our dock, and preparing for the expected veterans' and tourists' rush this year. A fine hotel and resturant is already established. If the total venture proves successful, a fine community of young families will be established.

Future Prospects

Is Haines destined to become the center of Presbyterian work for all of Alaska? Haines House, an outstanding institution of the Board of National Missions, is located here. Its ministry extends to all children in Alaska who need a home. More recently, the Presbytery of Alaska has come into possession of a fifty acre area located on the Chilkat River. Plans are progressing for turning this area into a conference grounds to minister to the spiritual needs of Alaskan youth. to this area, the young people from the panhandle can come by water and the youth from the interior can come by land. It is fervently hoped that the first conference may be held this summer (1948).

Did our last world Wide Communion Service indicate the future possibilities and area of service of the Haines Church? Ten new members entered the fellowship of the church. One couple came from the Veteran's Co-op. Two young couples were homesteaders, recent arrivals from the states, wrestlers with the wilderness in their efforts to win a home. One couple, with their daughter, also recent arrivals, are establishing a business and a home in Haines proper. The tenth member was a recent addition to the Haines House staff of workers. As these stood before the altar in their new dedication, and in the presence of a congregation composed of Haines House children and staff, natives and whites from Haines, veterans from Port Chilkoot, and settlers from the surrounding country, they symbolized the necessity of a church to hold up the banner of Christ in their midst.

N
CHILKOOT INLET
CHILKAT INLET
STRAWBERRY
HAINES CUTOFF
HAINES
FORT WILLIAM H. SEWARD
PORCUPINE
MUD BAY
CAMP
MADIGAN
CANNERY
KOCHUK
RAINBOW GLACIER
DAVIDSON GLACIER

HAINES HOUSE
Haines, Alaska - 1949

Haines House has served as a Home for Alaskan children since 1921. It is sponsored and supported by the Presbyterian Church in the U. S. A., and it is administered by the Educational and Medical Unit of the Board of National Missions, whose office is in New York City.

The Mission, as it is called locally, consists of: two large, three-story dormitory buildings, joined by a passageway, which house about forty children and nine staff members as a rule(and at present three goldfish and fourteen guppies); a dwelling for the farmer and his family; a dairy barn for five or six milk cows, a bull, and several calves; a recreation building where parties and church suppers are held, and the Beginners' Department of the Sunday School meets; and other small out-buildings for tools and machinery. The buildings overlook Portage Cove on the Lynn Canal(not a canal, but a fiord), and behind them stretch about 200 acres of land, mostly swampy woodland, but near the buildings are a few acres for gardens and pasture. The Haines Presbyterian Church and Manse occupy a part of the Mission grounds but are administered by a different Unit of the Board together with the local officers and Session. Presbyterian work in Haines dates back to 1881 when a settlement was begun here by Rev. and Mrs. Eugene Willard, together with Mr. and Mrs. Dickinson, a white trader and his Native Christian wife who served as teacher and interpreter. The name Haines was taken from Mrs. F. E. H. Haines of New Jersey who helped to supply the needs of the early workers because of her connection with Home Missions. Religious, educational, and health work have been carried on here continuously since then, with the program changing to meet the needs as best it could. In 1921 a Home for neglected Native children seemed to be the thing most needed.

The main street of the little town of Haines borders one edge of the Mission, and on the other side are the buildings and land of the old army post, now sold to a group of veterans, and called Port Chilkoot, but still known as the Post to all local residents. Both the town with its 300 people, and the Post with its forty or fifty, have great plans for growth, based chiefly on their location at the terminus of the Haines Cut-off to the Alcan Highway which comes out to the coast through the Mission land, and which seems to show great possibilities as a freight and passenger route both to the Interior of Alaska and to the States and the adjacent parts of Canada. Haines is located in Southeastern Alaska about 80 miles north of Juneau and 18 miles south of Skagway, and the climate, because of its coastal location and the Japanese current, is not as severe in winter as that of Chicago, and a great deal more pleasant than the Middle West in summer. Potatoes and all kinds of root and leafy vegetables can be grown here, but tomatoes and corn are rarities. Many kinds of berries grow here, both wild and cultivated, and there are flowers everywhere all summer. All around are high, snow-covered peaks with heavy forests climbing their bases, and filling the valley of the Chilkat River, except where the homesteaders have cleared them away.

The town is made up of Native(mostly Tlingit Indians) and white population, and the church and school are both bi-racial. The Natives own their own boats and spend much of the summer doing commercial fishing and working in the salmon cannery nearby. In winter, many of the Native women make beautiful moccasins, gloves and other handicraft articles. Some of the men trap and od a variety of odd jobs, including wood cutting. Three groceries, two bars, two restaurants, a hardware store, a dry goods store, a transfer company, the post office and a few other small enterprises furnish employment in the town. At the Post, businesses which are striving to get started include accomodations for tourists, a cooperative meat market and grocery store, a garage, a gift shop, a furniture factory, the management of the community dock, and others. Several from both communities work for the Alaska Road Commission, the Alaska Communications, the Civil Aeronautics Administration, and the Territorial school. There is a daily plane mail service, WEATHER PERMITTING. The SS Denali, a passenger steamer from Seattle, docks here every third week, and the Canadian Princess boats come in when they have business to warrant it. Freight boats and the Standard Oil tanker wander in at irregular intervals. The electricity for the town is supplied by Diesel engines and most of the homes are heated with oil(including Haines House), so the visits of the tanker are important. A young veteran at the Post has bought a LST barge and is establishing a regular weekly car, freight and passenger service from to Skagway and Juneau and back.

Haines has no doctor, dentist, or undertaker. At present it is the residence of a very fine Public Health Nurse. She is paid by the Territorial Department of Health under whose direction she works, with the local community contributing a small amount to her salary. She carries on health education and urges preventative measures with the aid of a local Health Council and visiting specialists from the Health Department, in addition to her excellent nursing service. The Territorial Health boat, the Hygiene visits Haines occasionally for x-rays, blood tests, and other services. The Princeton-Hall, the Presbyterian Mission boat, is welcomed by the whole town as a means of an occasional visit to a doctor or dentist in either Skagway or Juneau. Haines House, of course, is included on these trips.

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The location of the camp ground was settled by the very generous gift of the Rev. E. E. Bromley, former missionary pastor of the Haines Church. He donated 50 acres of land, located 8 miles from Haines on the Chilkat River, in the midst of beautiful mountain scenery and in sight of two magnificent glaciers.

Through the volunteer labor of approximately 40 men and boys in the Haines-Klukwan-Skagway area, the panel buildings were torn down, shipped by raft (towed by the Princeton-Hall) and deposited on the shore at the site of the new camp ground. It took five trips and two weeks to accomplish this task. This took us to the end of April, 1948.

Much of May was taken up with the completing of a survey so that we could tell where our actual boundary lines ran. The survey was made more difficult by the fact that we had to cut brush and drag survey instruments over soft-crusted snow banks.

The actual construction of buildings began in July when our Presbyterian ministers located in southeastern Alaska came to Haines. They and their families spent their vacations to such good purpose that by the 17th of August two cabins 20 by 20 feet and one dining hall 70 by 20 feet were constructed. Much volunteer help was given by others besides the ministers, including Caravaners, neighbors, and various lay members of the church.

The first Junior High Camp in Southeastern Alaska was held on August 17-23. 15 young people came to share in the week's high inspiration. It meant a lot to each one of them. We can expect this camp grounds to have a growing influence upon the youth of Alaska.

We look with confidence to the future. We expect to build more cabins, install a light plant, fix a proper dock for the Princeton-Hall and increase the efficiency of the water system. We welcome all who wish to share in the task of developing this camp ground to the glory of God and for the welfare of Alaskan youth.

HAINES HOUSE CHILDREN
(October 1, 1949)

BIRTHPLACE	DATE	NAME	NATIONALITY OR TRIBE	HOME
~~Juneau~~	~~9/5/39~~	~~Pauline Abbott~~	1/2 Tlingit-1/2 white	~~Angoon~~
Juneau	4/20/38	John Abbott	1/2 Tlingit-1/2 white	Angoon
Kake	7/9/44	Dennis Brown	Tlingit (100%)	Kake
Kake	1/7/38	Edna Brown	Tlingit (100%)	Kake
Kake	12/25/42	Matthew Brown	Tlingit (100%)	Kake
Wrangell	12/26/44	Nellie Burgess	1/4 Aleut-3/4 white	Wrangell
Juneau	4/23/33	Dorothy Carrillo	Tlingit	Juneau
Hydaburg	5/16/36	Geraldine Charles	Haida (100%)	Hydaburg
Hydaburg	5/16/36	Germaine Charles	Haida (100%)	Hydaburg
Craig	7/4/38	Marilyn Charles	Haida (100%)	Hydaburg
Ketchikan	6/20/43	Dennis Dundas	Tsimshian	Ketchikan
Ketchikan	10/26/34	Eleanor Eide	1/2 Tsimshian-1/2 Norweigan	Ketchikan
Metlakatla	8/2/42	Cecelia Hayward	Tsimshian (100%)	Metlakatla
Metlakatla	12/19/36	Delbert Hayward	Tsimshian (100%)	Metlakatla
Metlakatla	10/29/39	Drena Hayward	Tsimshian (100%)	Metlakatla
Metlakatla	5/27/41	Eldon Hayward	Tsimshian (100%)	Metlakatla
Metlakatla	5/27/40	Frank Hayward	Tsimshian (100%)	Metlakatla
Sitka	10/14/42	Laura Ann Hoolis	Tlingit (100%)	Sitka
Sitka	3/15/44	Peter Hoolis	Tlingit (100%)	Sitka
Craig	5/16/39	Herschel Jones	Haida	Kasaan
Kasaan	10/26/37	Louis Jones	3/4 Haida-1/4 white	Kasaan
Kasaan	3/21/43	Ramona Jones	3/4 Haida-1/4 white	Kasaan
Juneau	11/29/44	Bernadine Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Juneau	6/16/41	Ralph Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Juneau	1/21/43	Ronald Lawson	3/4 Tlingit-1/4 white	Mt. Edgecumbe
Yakutat	10/8/44	Ervin Lott	1/4 Eskimo-$\frac{1}{2}$English-$\frac{1}{2}$Tlingit	Juneau
Yakutat	9/17/40	Katherine Lott	1/4 Eskimo-$\frac{1}{4}$English-$\frac{1}{2}$Tlingit	Juneau
Yakutat	2/2/42	Norman Lott	1/4 Eskimo-$\frac{1}{4}$English-$\frac{1}{2}$Tlingit	Juneau
Skagway	1/21/38	Samuel Martin, Jr.	Tlingit (100%)	Juneau
Juneau	3/10/40	Francine Mercer	Tlingit (100%)	Juneau
Juneau	10/15/46	Richard Mercer	Tlingit (100%)	Juneau
Haines	5/15/39	Beatrice Paddy	Tlingit (100%)	Haines
Haines	7/31/40	Vida Paddy	Tlingit (100%)	Haines
Dillingham	8/6/40	Alice Robinson	1/4 Aleut-$\frac{1}{4}$English-$\frac{1}{2}$Irish	Naknek
Naknek	1/9/42	Darlene Robinson	1/4 Aleut-$\frac{1}{4}$English-$\frac{1}{2}$Irish	Naknek
Leveland	6/11/43	Patricia Robinson	1/4 Aleut-$\frac{1}{4}$English-$\frac{1}{2}$Irish	Naknek
Ketchikan	7/13/44	George Shayen	1/2 Tsimshian-1/2 Chinese	Ketchikan
Ketchikan	3/2/40	William Shayen	1/2 Tsimshian-1/2 Chinese	Ketchikan
Ketchikan	6/24/37	June Swanson	1/2 Tlingit-1/2 white	Ketchikan
Port Heiden	7/31/35	Dorothy Wickstrom	1/4 Eskimo-$\frac{1}{2}$ Finn-$\frac{1}{4}$ white	Port Heiden
Port Heiden	11/18/39	Ida Wickstrom	1/4 Eskimo-$\frac{1}{2}$ Finn-$\frac{1}{4}$ white	Port Heiden
Saxman	12/11/36	Bessie Williams	Tlingit (100%)	Ketchikan
Yakutat	4/24/38	Billy Williams	3/4 Tlingit-1/4 white	Yakutat
Yakutat	11/5/38	Jack Williams	7/8 Tlingit-1/8 white	Juneau
Juneau	11/11/38	Evelyn Dart	1/2 Russian 1/4 native	Juneau
Juneau	11/5/41	Helen Dart	1/2 Russian 1/4 native	Juneau

Keep dynamic

HAINES HOUSE
Haines, Alaska - 1949

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The Mission, as it is called locally, consists of: two large, three-story dormitory buildings, joined by a passageway, which house about forty children and nine staff members as a rule(and at present three goldfish and fourteen guppies); a dwelling for the farmer and his family; a dairy barn for five or six milk cows, a bull, and several calves; a recreation building where parties and church suppers are held, and the Beginners' Department of the Sunday School meets; and other small out-buildings for tools and machinery. The buildings overlook Portage Cove on the Lynn Canal(not a canal, but a fiord), and behind them stretch about 200 acres of land, mostly swampy woodland, but near the buildings are a few acres for gardens and pasture. The Haines Presbyterian Church and Manse occupy a part of the Mission grounds but are administered by a different Unit of the Board together with the local officers and Session. Presbyterian work in Haines dates back to 1881 when a settlement was begun here by Rev. and Mrs. Eugene Willard, together with Mr. and Mrs. Dickinson, a white trader and his Native Christian wife who served as teacher and interpreter. The name Haines was taken from Mrs. F. E. H. Haines of New Jersey who helped to supply the needs of the early workers because of her connection with Home Missions. Religious, educational, and health work have been carried on here continuously since then, with the program changing to meet the needs as best it could. In 1921 a Home for neglected Native children seemed to be the thing most needed.

The main street of the little town of Haines borders one edge of the Mission, and on the other side are the buildings and land of the old army post, now sold to a group of veterans, and called Port Chilkoot, but still known as the Post to all local residents. Both the town with its 300 people, and the Post with its forty or fifty, have great plans for growth, based chiefly on their location at the terminus of the Haines Cut-off to the Alcan Highway which comes out to the coast through the Mission land, and which seems to show great possibilities as a freight and passenger route both to the Interior of Alaska and to the States and the adjacent parts of Canada. Haines is located in Southeastern Alaska about 80 miles north of Juneau and 18 miles south of Skagway, and the climate, because of its coastal location and the Japanese current, is not as severe in winter as that of Chicago, and a great deal more pleasant than the Middle West in summer. Potatoes and all kinds of root and leafy vegetables can be grown here, but tomatoes and corn are rarities. Many kinds of berries grow here, both wild and cultivated, and there are flowers everywhere all summer. All around are high, snow-covered peaks with heavy forests climbing their bases, and filling the valley of the Chilkat River, except where the homesteaders have cleared them away.

The town is made up of Native(mostly Tlingit Indians) and white population, and the church and school are both bi-racial. The Natives own their own boats and spend much of the summer doing commercial fishing and working in the salmon cannery nearby. In winter, many of the Native women make beautiful moccasins, gloves and other handicraft articles. Some of the men trap and od a variety of odd jobs, including wood cutting. Three groceries, two bars, two restaurants, a hardware store, a dry goods store, a transfer company, the post office and a few other small enterprises furnish employment in the town. At the Post, businesses which are striving to get started include accomodations for tourists, a cooperative meat market and grocery store, a garage, a gift shop, a furniture factory, the management of the community dock, and others. Several from both communities work for the Alaska Road Commission, the Alaska Communications, the Civil Aeronautics Administration, and the Territorial school. There is a daily plane mail service, WEATHER PERMITTING. The SS Denali, a passenger steamer from Seattle, docks here every third week, and the Canadian Princess boats come in when they have business to warrant it. Freight boats and the Standard Oil tanker wander in at irregular intervals. The electricity for the town is supplied by Diesel engines and most of the homes are heated with oil(including Haines House), so the visits of the tanker are important. A young veteran at the Post has bought a LST barge and is establishing a regular weekly car, freight and passenger service from to Skagway and Juneau and back.

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HAINES HOUSE STAFF --- June 1951

Rev. Donald A. Schwab	Director	California
(Mrs. Schwab)		
Mildred Attungana	Nursery	Point Hope, Alaska
Elizabeth Berg	Girls Supervisor (July 1)	Wisconsin
Dorothy Callecod	Religious Education & Relief Work	California
George Everest	Farmer	Massachusetts
(Mrs. Everest)		
Olive Fisher	Boys' Supervisor	Kansas
Helen Gray	General Worker	Shungnak, Alaska
Mary Kennedy	Office Assistant (beginning Aug. 1)	Pennsylvania
Lillian Turner	Little Girls Supervisor	New Jersey
Marvyl Rommel	Dietitian	Illinois
William Wiley	Maintenance Worker (beginning July 1)	Ohio
Mrs. Dorothea Williams	Office Assistant (until Aug. 30)	Pennsylvania
Emma Young	Laundry Supervisor	Haines, Alaska
Isabel Miller	On leave of absence, In charge of Rainbow Glacier Camp summer of '51	Indiana
Edith Auldridge	Caretaker, Rainbow Glacier Camp	Texas
Summer Workers		
Ben Martinez	Construction	Warren Wilson Jr. Coll.
Katharine Martinez	Kitchen Assistant	" " " "
Donald Zumstein	Construction	" " " "

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HAINES HOUSE
Haines, Alaska - 1950 -51

Haines House has served as a Home for Alaskan children since 1921. It is sponsored and supported by the Presbyterian Church in the U. S. A., and it is administered by the Educational and Medical Department of the Board of National Missions, whose office is in New York City.

The Mission, as it is called locally, consists of: two large, three-story dormitory buildings, joined by a passageway, which house about forty children and nine staff members as a rule; a dwelling for the farmer and his family; a dairy barn for five or six milk cows, a bull, and several calves; a recreation building where parties and 4 H Club meetings are held, and the Beginners' Department of the Sunday School meets; and other small out-buildings for tools and machinery. The buildings overlook Portage Cove on the Lynn Canal(not a canal, but a fiord), and behind them stretch about 200 acres of land, mostly swampy woodland, but near the buildings are a few acres for gardens and pasture. The Haines Presbyterian Church and Manse occupy a part of the Mission grounds but are administered by a different Department of the Board together with the local officers and Session. Presbyterian work in Haines dates back to 1881 when a settlement was begun here by Rev. and Mrs. Eugene Willard, together with Mr, and Mrs. Dickinson, a white trader and his Native Christian wife who served as teacher and interpreter. The name Haines was taken from Mrs. F. E. H. Haines of New Jersey who helped to supply the needs of the early workers because of her connection with Home Missions. Religious, educational, and health work have been carried on here continuously since then, with the program changing to meet the needs as best it could. In 1921 a Home for neglected Native children seemed to be the thing most needed.

The main street of the little town of Haines borders one edge of the Mission, and on the other side are the buildings and land of the old army post, now sold to a group of veterans, and called Port Chilkoot, but still known as the Post to all local residents. Both the town with its 350 people, and the Post with its forty or fifty, have great plans for growth, based chiefly on their location at the terminus of the Haines Cut-off to the Alaska Highway which comes out to the coast through the Mission land, and which seems to show great possibilities as a freight and passenger route both to the Interior of Alaska and to the States and the adjacent parts of Canada. Haines is located in Southeastern Alaska about 80 miles north of Juneau and 18 miles south of Skagway, and the climate, because of its coastal location and the Japanese current, is not as severe in winter as that of Chicago, and a great deal more pleasant than the Middle West in summer. Potatoes and all kinds of root and leafy vegetables can be grown here, but tomatoes and corn are rarities. Many kinds of berries grow here, both wild and cultivated, and there are flowers everywhere all summer. All around are high, snow-covered peaks with heavy forests climbing their bases, and filling the valley of the Chilkat River, except where the homesteaders have cleared them away.

The town is made up of Native(mostly Tlingit Indians) and white population, and the church and school are both bi-racial. The Natives own their own boats and spend much of the summer doing commercial fishing and working in the salmon cannery nearby. In winter, many of the Native women make beautiful moccasins, gloves and other handicraft articles. Some of the men trap and do a variety of odd jobs, including wood cutting. Three groceries, three bars, two restaurants, a hardware store, two dry goods stores, a transfer company, the post office and a few other small enterprises furnish employment in the town. At the Post, businesses which are striving to get started include accomodations for tourists, a gift shop, a furniture factory, the management of the community dock, and others. Several from both communities work for the Alaska Road Commission, the Alaska Communications, the Civil Aeronautics Administration, and the Territorial school. There is a daily plane mail service, WEATHER PERMITTING. A passenger steamer from Seattle docks here about every third week in the summer. Freight boats and the Standard Oil tanker wander in at irregular intervals. The electricity for the town is supplied by Diesel engines and most of the homes are heated with oil(including Haines House), so the visits of the tanker are important. A young veteran at the Post has bought a LST barge and is establishing a regular weekly car, freight and passenger service from Haines to Skagway and Juneau and back. Barge service from Prince Rupert is being established, too.

Haines has no doctor, dentist, or undertaker. At present it is the residence of a very fine Public Health Nurse. She is paid by the Territorial Department of Health under whose direction she works, with the local community contributing a small amount to her salary. She carries on health education and urges preventative measures with the aid of a local Health Council and visiting specialists from the Health Department, in addition to her excellent nursing service. The Territorial Health boat, the Hygiene visits Haines occasionally for x-rays, blood tests, and other services. The Princeton-Hall, the Presbyterian Mission boat, is welcomed by the whole town as a means of an occasional visit to a doctor or dentist in either Skagway or Juneau. Haines House, of course, is included on these visits.

All three of the large Native groups, Indian, Eskimo, and Aleut, are represented at Haines House, but the majority have Indian blood since the Home is located in their section of Alaska, where the Haida, Tsimshian, and Tlingit predominate. Up until now there has seemed to be a greater need to serve the Native children, but we hope in the future to make need alone the basis of acceptance without regard to racial background. Divorce, alcohol, and tuberculosis are the three causes which send us most of our children. Happily in many cases, there is one parent left who pays the $100 tuition, sends clothing and other gifts, and comes to visit when possible. There are some, however, who have no real ties nor means of support except that which the Church and the Home, or the Welfare Department give them. What is to become of them when they are too old to stay at Haines House(at present we keep them through the eighth grade) is always a problem. The more promising ones, whether they have parents or not, are encouraged to go to Sheldon Jackson Junior College at Sitka for high school. There is now a large Alaska Native Service School called Mt. Edgecumbe, also located at Sitka, to which they may go.

While at Haines House, the children attend the Territorial School in the town, and at present they make up about one third of the school. School parties, roller skating, and basket ball at the school are shared by the Haines House children. They see movies occasionally at the local theater. At home, two evenings a week, before supper, we have a period of Bible Study and Christian Education. Every child is a part of the regular Sunday School and belongs to the Youth Budget Plan. The older ones have their Westminster Fellowship activities, and a number of them belong to the youth choir which sings at church. There is a class for Communicants each year, conducted by the minister, and some of those attending from Haines House become church members at Easter. Before breakfast worship for the children is a regular daily occurence

Every child has his or her job to do before or after school, but there is always plenty of time to play games of all sorts, go coasting, listen to the victrola, make something in the shop, or try new hair-dos. They are truly American children, speaking English (although a few of them speak or understand one of the Native tongues,) and usually adapt themselves readily to new foods and modes of living. Most of them have an eye for color and design, and when encouraged do well with art work and with crafts. The older boys like to work in the shop in the evening, and are quite clever at making small articles out of plastic and wood, decorating them with Native designs. The older girls take an active part in the 4-H Club of the community, and their achievements of the year are climaxed by a camping trip during the summer. The older girls also do baby sitting in the evenings for people of the town, and during the summer months several of them get jobs in homes to earn spending money, or for their future schooling. Their school reports show normal intelligence and achievement. With the simple balanced diet of the Home, and extra vitamins and cod liver oil as needed, they have very little ilness, and instead most of them have sturdy bodies and strong teeth, and are endlessly full of pep for play and mischief. They love music of all sorts, and playing records is a popular pastime, and they have membership in a Record Club. Most of the older girls and a few of the boys, take piano lessons and play quite well, but they try to avoid reading and speaking in public. Elevators, buses, and trains are a novelty to them, but many of them have ridden on planes, and all of them are well acquainted with boats. They are endlessly full of questions, and no day goes by without some grown-up being faced , and often floored, by a whole battery of "How-come"'s.

	HAINES HOUSE STAFF ---	June 1951
Rev. Donald A. Schwab	Director	California
(Mrs. Schwab)		
Mildred Attungana	Nursery	Point Hope, Alaska
Elizabeth Berg	Girls Supervisor (July 1)	Wisconsin
Dorothy Callecod	Religious Education & Relief Work	California
George Everest	Farmer	Massachusetts
(Mrs. Everest)		
Olive Fisher	Boys' Supervisor	Kansas
Helen Gray	General Worker	Shungnak, Alaska
Mary Kennedy	Office Assistant (beginning Aug. 1)	Pennsylvania
Lillian Turner	Little Girls Supervisor	New Jersey
Marvyl Rommel	Dietitian	Illinois
William Wiley	Maintenance Worker (beginning July 1)	Ohio
Mrs. Dorothea Williams	Office Assistant (until Aug. 30)	Pennsylvania
Emma Young	Laundry Supervisor	Haines, Alaska
Isabel Miller	On leave of absence, In charge of Rainbow Glacier Camp summer of '51	Indiana
Edith Auldridge	Caretaker, Rainbow Glacier Camp	Texas
Summer Workers		
Ben Martinez	Construction	Warren Wilson Jr. Coll.
Katharine Martinez	Kitchen Assistant	" " " "
Donald Zumstein	Construction	" " " "

Beginning of the Presbyterian Church
Haines, Alaska

The Presbyterians were in Haines from the beginning. In fact, Haines got its start as the result of the community growing up around the first church. S. Hall Young, in his autobiography, tells of locating the future site of the church on his first missionary journey to this area in 1879. With the help of local natives of the Tlinget tribe, the church was located on Portage Cove. This was the approximate center of five native villages. It was hoped that the missionary in charge of the church could extend a Spiritual ministry over the whole area. As a result, Haines grew up around the church, and all but one of the five outlying villages have ceased to exist.

In 1881 Dr. Sheldon Jackson brought the first resident missionary, The Rev. Eugene S. Willard and wife. They named the new station "Haines", in honor of Mrs. F.E. Haines, Secretary of the Women's Executive Committee of Home Missions. In Stewart's "Sheldon Jackson" the following description of the founding of Haines Mission can be found:

> "None of the footprints of civilization greeted the eyes of these newcomers at Haines: they entered into a wilderness— a tribe of Indians, a few Indian houses, the short summer wearing away, drawing on apace of winter, when there would be five months of deep snow. In December, the day from sunrise to sunset would be but four hours long. When they were left at the station by the last trading boat in Autumn, they need look for no boats, no white faces, no mail, no supplies of any kind, until five or six months had passed. Here was isolation, and the spirit that braved it was high heroism. The Board of Missions, having no funds for the erection of the necessary buildings at Haines, Dr. Jackson borrowed money and erected a house for the Willards. Upon his return to the East, in connection with the Women's Executive Committee, he raised the money to repay the loan." (Sheldon Jackson, by R.L. Stewart, Page 329).

The Present Church

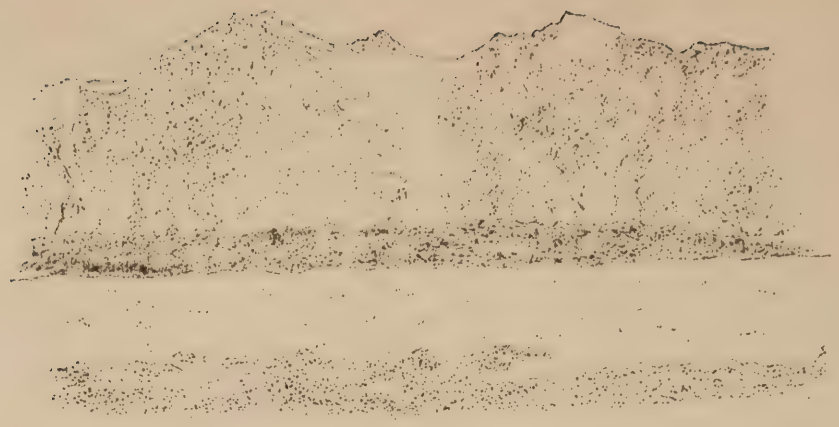
During the ministry of Rev. N.B. Harrison, April, 1903 to August, 1904, the present church was built. Previous to this the congregation had been meeting on the first floor of Haines House. The Board of National Missions had new lumber shipped in which was carried from the dock to the building site by the members of the church. The actual building was done by a contractor who had been brought to Haines by the army to help build the Post. The present membership is 58, with one-third of them natives. Since the departure of Rev. Kenneth Fox over a year ago the church has been without an ordained minister. This lack of Church leadership affects the entire community. Our hopes and prayers are that some man may be led to accept the Church responsibility here in Haines.

Missionary Leaders

During the years, the church has been under the guidance of the following missionaries:

Eugene S. Willard	1881-1891	E.L. Winterberger	1914-1919
William W. Warner	1891-1900	C.G. Denton	1919-1923
F.R. Falconer	1901	Eugene E. Bromley	1923-1933
A.R. MacIntosh	1901-1903	Ralph K. Wheeler	1933-1941
N.B. Harrison	1903-1904	E.E. Knudsen	1941-1944
A.F. McLean	1905-1914	Miss Emma Stauffer	1944-1945

Kenneth F. Fox 1945-1950



NEW PRESBYTERIAN SUMMER CAMP

We like to think of our new Summer Camp Ground as an example of what can happen when we combine faith, work and prayer. For some time we had wanted a place where we could gather the young people of Alaska, separate them from all distracting influences and give them a chance to get acquainted with God.

Before a suitable location had been found, Rev. Paul Prouty, skipper of the Princeton-Hall, by a strange coincidence, was able to make arrangements for two 100-foot panel buildings, located in Skagway, that the government was giving away. The buildings could be had for nothing. All we needed to do was to tear them down and take them away.

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Annual Report 1954

Haines House
A Presbyterian Children's Home for Alaska
Haines, Alaska

¶ Serving many Alaskan Communities.
¶ December 1954 with 24 children.
¶ Supported by the Board of National Missions
of the Presbyterian Church in the U. S. A.
¶ A Boarding Home seeking through direct and
environmental evangelism to bring the young
to a firm knowledge and acceptance of Christ.

Annaul Narative Report
From: Haines House, Haines, Alaska
Submitted: 11-24-54
R. Rolland Armstrong

Haines House serves all of Alaska. This does not mean that we serve all of Alaska's children. It does point out the fact that we take children in need from any area of the vast expanse of the Territory. Need knows no race nor clan and neither does this work of the Board of National Missions.

The major portions of Alaska have undergone a sweeping transition in the last fourteen years. Hardly a day passes without screaming headlines of modern civilization encroaching on the old gold trails and the streets of the new modern towns. Delinquency, murder, drunken demonds driving maddened machines all add to the growing problem we face in the northland.

Along with this transition from one tradition to another we realize that there are vital forces deepening their influence. Recently Governor B. Frnak Heintsleman, addressing the congregation of Wrangell, Alaska on the celebration of their 75th anniversary said, "Our social problems have increased with our population, and when we are faced with such problems as widespread juvenile delinquency we should remember that a little bit of good, solid Christian missionary work will do more to cure them than all the laws that could be placed on the books." This was said in the enviroment of the first home we Presbyterians started in Alaska. Amanda MacFarland might have said "Amen" at this manifesto from Alaska's First Citizen as it sounded over the site of that first home for Alaska's girls.

Our deepest disappointment is that we are not ready to move more quickly into the roll of leadership for Alaska's children. The surveys have been made and a report is due to be submitted to the Board of National Missions. From these reports will come the method of advance. Out of our fears will yet come our dreams. Hope is sometimes born in despair.

Whatever bent these reports on our future take, both the Staff and the Board of National Missions know that Haines House must have a dramatic face lifting. Boys rooms must be made warm and appealing for todays youngsters. New beds and matresses are needed in almost every dormitory. The dining room must be administered a dose of exciting glamour to pop it up to a standard that appeals to staff and student. There is no place for the staff to relax. Furniture is lacking for such a project. There is only one piece of play equipment that is suitable and it has never been assembled. Everything else is broken or fallen apart. Swings are being rehabilitated and a new play field is being constructed for backethall and skating. The development of a new play area will help.

During the year there has been a study of the approach to the spiritual life of the children. In this study we have come to the conviction that we must re= examine "environmental evangelism". The entire life of the home must be spelling out to the child that we are living on a christian plane. The formal christian education we give cannot alone reach into their troubled lives.

To accomplish the atmosphere we want, several advances have been made already. Classes have been set up for each evening to help the children with their homework. As a mother and father sit down and go over the problem lessons, so we give attention to these trouble spots. Already the public school has remarked about the advances some of our children have made. There is a new appreciation for the staff, by the children, for these personal advances made in school.

Instead of rushing through a prayer at meals and calling it "devotions" we now gather in a room that is being changed into our "chapel." Plans call for a repainting of this quiet spot. The staff has the devotions for a week at a time. Occasionaly the children have a part in the planning and work. These moments are made sacred by the use of a hymn that the children will love in later years, plus scripture and a story to tie in and illustrate the lesson.

Christian Education classes are held each week. The staff takes over the dishes and dining room cleaning to allow the children to go to their study. Whatever incentive is received from getting out of a chore seems to be repaid in interest. This part of the program needs more work in light of Christian Education precepts, but we are mindful of our failures in this field and we intend to initiate some improvements.

During this year Haines House recommended to the Board of National Missions that a building be released to the local church as a recreation hall. This building has been moved and through funds from the Department of Work in Alaska and a youth caravan from Whitworth College, Spokane, it has been made attractive and serviceable.

During the year there has been completed the installation of a new hot water heating system and a hot water heater for laundry, dishes, showers, etc. Some floors have received resurfacing with tile; a canopy has been installed over the kitchen stove and laundry rooms and drying rooms have a new coat of paint.

The current organization of the staff is on the basis of executive, executive committee, supervisors committee, special projects committee, Christian Education committee, playground committee, fire equipment and drill committee. Regular staff meetings are held every Wednesday following staff devotions. All committies are selected by the staff or submitted for their approval. We enjoy running the risks of democracy!

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ANNUAL REPORT - 1955

HAINES HOUSE

Haines, Alaska

1955 brought to completion the $40,000,000 pipeline constructed by the government to pump diesel, jet, aviation, and automotive oils for military purposes from Haines to Fairbanks. Work on this project brought many transient workers to the Haines area. Some brought their families, increasing school enrollment beyond its capacity and presenting housing problems. Others, having the careless habits of bivouac premises which offended to some degree the native populace. Construction work also brought good payrolls to the villagers, making it possible for the local people to improve their homes as they had never been able to do in the past. This also effected a higher standard of living.

Since the census figures are not of recent origin, it is impossible to give an accurate population count of this valley. Enrollment in the school is easier to obtain and throws some light on population increase. Ten years ago Haines Public School enrolled 100 pupils; five years ago the total had increased to 125. This year the school is bursting its seams with enrollment of 222. It is hoped that this congestion will be relieved next fall with the completion of the new building which is now under construction.

For the natives, both men and women, employment is still of an extremely seasonal nature. The men fish for the canneries and the women are employed there during the months of June, July, and August. The following statement taken from the correspondence of one of the parents of Haines House children is enlightening as to the outcome of the 1955 fishing season:

"Today is the end of an exceptionally poor red salmon fishing season- the worst in this area in over twenty years. We have not cleared enough to pay for our winter's supply of provisions and fuel...The season has been so bad that the majority of residents here who are not getting any social security benefits will be welfare or charity cases before the next fishing season." This statement in itself is significant.

The Haines Terminal Dock, the life line of Haines House and the entire valley, has been in such a state of ill-repair that its safety has often been questioned. This summer saw the replacement of the dock piling, the hull rail and decking. It is hoped that a new approach and a heated warehouse will be built next summer.

The road to the tank farm at Lutak is now being straightened, regraded, and widened to a bed of twenty-four feet.

At present there is optimism over the chance of a possible Army Air Base at Eight Mile across the Chilkat River. There are apartment houses and a dormitory to house twenty-five people at Lutak, and the doubling of the pipeline installations.

Just how all or any of these changes will affect the program at Haines House is difficult to predict. With the growth of the public school comes a larger and better qualified staff. This is important in the light of our own period of

transition as we initiate a service for the emotionally disturbed child. With this type of program in the offing the need for more highly-trained replacements as vacancies occur on our staff and in-service training becomes evident.

Two comments - one made by a welfare worker and the other by a Presbyterian pastor in a Southeastern Alaska village may have some import:

"I've had so many children crammed into my lap recently that I do not know which way to turn for help. Could you possibly take two more off my hands?"

"In studying the situation in my own community, I'm convinced that from our village alone we could fill Haines House to capacity with children who are in real need - physical, mental, and spiritual."

A recent Juneau newspaper carried the following headlines: FOSTER HOMES FOR CHILDREN SOUGHT BY JUNEAU DISTRICT WELFARE OFFICE. The article went on to say, "The biggest need at the moment is to find suitable surroundings for adolescent girls from 12 to 18 years although placing children from infancy up is a continual problem. Children come under the department's jurisdiction for a variety of reasons: they are neglected by their parents or abandoned; they are truant from school or home; they are wayward and uncontrolled; they have violated the law; they are orphans or are released for adoption."

Many of our children at Haines House would, no doubt, profit by foster home experience; but with such places at a premium, the possibility for even a tentative period is without much hope of reality.

Underlying Christian philosophy has always been the desire to render help wherever there is human need. Care which meets the physical and mental needs of children is in itself an act of mercy. When that care also places an equal emphasis on the spiritual growth of the individual assuredly a mission field can justify the concern and giving of the Church as a whole. James Smart in his "The Teaching Ministry of the Church" states: "There is concern everywhere about the instability of the home in our time. So many families crack under the strains of modern life and crumble, leaving ugly scars upon those involved, and particularly the young... The divine order for the home is that it should be a seedbed of faith, that in its intimacy the environment should be created in which human beings can best grow up in the knowledge and love of God." In my own observation during the past year, I cannot help but feel that this divine order that Smart speaks of is to a large measure evident in our home at Haines House.

Our specific missionary task is to offer a temporary Christian home to any needy Alaskan child - a home where he can frankly and freely discuss life's difficulties and problems, religious or otherwise - a place where he can be sure that he will be taken seriously and that he will find sympathetic understanding. Part of our task too, is to help the parents of these children to realize that they have a definite obligation to assume as soon as they are able.

Advancement has been made during the past year in services offered at the Public Health Center. Besides a Public Health nurse, we now have an excellent resident dentist, the services of a doctor every other week-end, periodic visits of a clinical psychologist, an optometrist, and the services of a surgical orthopedist three times a year. Active interest is being shown in an excellent scouting program - both boys and girls - headed by local citizens of the community with assistants from the Haines House staff.

Two important changes have occurred on the Haines House staff - the appointment of a married farmer and that of a part time social worker. The former, acting as supervisor of the middle adolescent boys, has through his understanding and the confidence that he has shown in them eliminated many of the problems that seemed so prevalent previous to his coming. Although the farmer's wife is not a member of the staff, her interest in them and the normal family situation that she has helped to create has had a pertinent effect on this teen-age group.

The early summer appointment of a well-trained, part-time social worker is already showing marked results. Evidence points to a continuing service for the children rather than an isolated living period. With this service Haines House will be able to review and revise its present program and to set up admission policies to meet the needs of the area that is now being served. With a functioning case work program, Haines House may look forward to a more satisfying and a more effective type of service than mere custodial care. Case records have been made more complete and more accessible.

Little change has been made in the distinctly religious program of the station. The Chapel, which was established during the latter part of 1954 has been completed. Dedication of new hymnals, purchased through the funds made possible by Miss Rose Stauffer and another Haines House friend, took place during the summer. Often the children themselves capably plan and carry out these daily morning devotions.

Some progress has been made in the Christian Education program. Instead of the one meeting a week to accomodate the varied age range of five to sixteen, four classes are held simultaneously under the supervision of interested and qualified staff members. This coupled with a satisfying young people's program in the local church certainly does not permit our children to grow up in a spiritual vacuum.

Major gains of the year include (1) a complete staff as of August 17 (2) the services of a competent case worker (3) a housefather for the older boys (4) a partial outgrowing of our "baby-sitting" capacity and (5) an initiation into a program that includes more than custodial care (6) a development on the part of the staff of an interest in this type of service plus the desire for the "know-how" in dealing with so-called problem cases (7) a more realistic basis for service charge versus cost relation (8) maximum revenue from public welfare (9) a better understanding among the clergy of what service Haines House has to offer and (10) a seemingly new interest on the part of the persons toward the children enrolled at Haines House from their respective villages. Both staff and children gained from fellowshipping with a group of fine-spirited summer workers.

Major frustrations include (1) the failure to get the long-looked-for renovation program underway (2) the "untouchable" $6,335 repair grant awaiting the decision of the Board as to what repairs were to be undertaken (3) the realization that much of our effort is wasted - the child's need is evident but the results seem so often only surface deep.

Some repairs and additions were made by way of the budget and special grants. A playground with approximately $1000 worth of equipment became a reality as did the long-wished-for greenhouse, an inside shop, a three room apartment for the new farmer, several new cupboards, and a new Chapel floor. Many of the rooms received coats of paint. Haines House laundry was equipped with a gas heated American Aircraft drier, an end loading washer, a spindle extractor, and an electric ironer. This equipment became available available when the Haines-Fairbanks pipeline was completed.

Present enrollment at Haines House exceeds that of a year ago by 40 percent. A limited number of the new enrollees might be considered "problem cases." Unskilled as many of our staff members are in coping with disturbed children, some have felt a new challenge in their work - a desire to read, to discuss, and to be advised on the care and training of the child who has special problems. Miss Isabel Miller, new Case Work Specialist, has made accessible to the staff much of the best that has been written in the field of child care.

On the whole, Haines House boys and girls are happy, normal children who find adventure and real joy in living. Several of them have an envious perfect attendance record in the Public School, covering a period of years. Four - three boys and a girl - united with the local Church in October.

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Please Note: No attempt was made to write a 300 word summary on the work of our station during 1955. We are not at all sure what information should be included in the annual report of the Board.

NATIONAL MISSIONS NEWS NOTES

January, 1956

MISSION TO CUBA. An intensive one-week Evangelistic Mission to be conducted by the National Commission on Evangelism, members of the Division of Evangelism, assisted by their wives, and leaders of the National Council of Presbyterian Women's Organizations, will open in Cuba the eighth of this month with a mass rally in Havana. Churchwomen's conferences and preaching missions will follow in local churches. The following week during the annual meeting of the commission, three youth rallies will be held. Cuba's Presbyterians hope the drive will spur growth of their Church, which has seen thirty-two churches develop since the turn of the century and enrollment of Evangelical students at La Progresiva, 1,600-student mission school in Cardenas, increase in thirty years from thirty to seventy per cent of the student body.

CITY SEMINAR SLATED. Enrollment is opening in a six-day "World City Seminar" to be held April 3-8 in New York City under the leadership of Dr. Harold H. Baldwin, national missions secretary for city and industrial work. As last year, when the seminar was initiated, the study-tour will include inner city and refugee work and visits to New York points of current and historical interest. Price is $90 per person. Make reservations with Dr. Merlyn A. Chappel, 156 Fifth Avenue, New York 10, New York.

ONE BIG FAMILY. Two youngsters living at Haines House, children's home in Alaska, were invited to a surprise birthday dinner for Allan Frank, Haines' director, by his son, Jimmy. When the cake was brought out, they joined in singing a hearty happy birthday to daddy. Perplexed, Jimmy asked the Haines youngsters why they had sung "daddy" instead of "Mr. Frank." "He's not your daddy," the child pointed out. "Well," a young guest replied, "he is sort of--he looks after us, doesn't he, and that's what good daddies do, so we call him daddy, too."

THE MISSIONARY'S OTHER JOB. San Francisco's Chinatown has its first full-time child care center--thanks to cooperative efforts of the city's garment workers, their employers, the Board of Education, and a citizens' committee. Need for the center is great because many Chinatown mothers of pre-school-age children must work to help support their families. The committee, under the leadership of Miss Lorna Logan, coexecutive of Donaldina Cameron House, has been working to start a center for three years. The child center is now operating in space rented by the Board of Education from the Chinese YMCA and remodeled with contributions from the International Ladies' Garment Workers' Union and the Chinese Garment Contractors' Association.

MARY HOLMES' PRIDE. Just before leaving for postdoctoral research at the University of Copenhagen, Denmark, Fulbright scholar Dolores Cooper wrote to Mary Holmes Junior College, of which she is an alumna, to say good-by--and thank you. "I know of no honor," the letter read, "which I appreciate as much as the certificate awarded me by...Mary Holmes....In retrospect I see where the foundation for most of my accomplishments was laid....At the time I attended high school, Mary Holmes was one of the few...high schools offering languages, chemistry, biology...chemistry class made it possible for me to enter college with no deficiency. My work now depends a lot on chemistry....Some of the things I value most are the Bible instructions (this helped me be a Sunday school teacher in my church), the prayer meetings...the 'quiet hour' on Sunday....I am forever indebted for the training."

Presbyterian Board of National Missions, 156 Fifth Avenue, New York 10, New York

DEPARTMENT OF EDUCATIONAL AND MEDICAL WORK

Please forward by the tenth of each month.

MONTHLY REPORT

School Haines House, Haines, Alaska Month February

WDW:

Please report events of interest during the month. The Department is interested in your activities, joys, and sorrows, and is constantly called upon to provide notes of interest for various publications of the Board, for Outreach, and for Presbyterian Life. By reporting on this form or attaching write-ups to it, information will be provided regularly and will be available as needed for publicity purposes.

Saturday, February 1st descended in a cloud of dust, as Fran and Mae, towel-turbaned, and wearing gauze masks swept the dust from the rafters in the basement of the girls' dormitory. Their usually clean young faces, and shining black hair, glimpsed between turban and mask, were grotesque caricatures of old age. The fine dust sifted through crevasses and under doorsills, leaving a depressing grayish brown cover over all the cleanly waxed and polished floors, much to the chagrin of those who had so industriously worked on polishing them. A cloud of dust and a mountain of debris rose in the office too, as the new mimeograph table made by Tom Lippincott was brought in, and cupboards were delved into, and supplies re-assembled. Interesting and diverting discoveries unduly prolonged this job.

On these first beautiful, clear moonlight nights, soft knocks and sleepy responses, preceeded the rush for outdoors of the parka covered, pajama clad staff, as the night owl and more seasoned staff members roused the cheechakos to behold their first display of northern lights. There were many midnight walks, and entranced by the beauty of the moonlight on the snow, and the bay, and the mountains,, no one would concede that Florida could offer anything more beautiful or romantic.

On Thursday, February 6th, staff and children attended the Band Concert given by the school. Although the name conjures up pictures of military stiffness and precision, at least half of this band was delightfully feminine. Fluffy, soft evening dresses in delicate paste shades were somewhat incongruously mixed with saxophones, trumpets, and drums. The performance was excellent, and Haines House was proud of the participation of Walter Porter and Chuck Goodwin on the trumpet and saxophone respectively.

Great excitement prevailed in Haines with the arrival of the monthly freighter, the Galena. Her hold had been damaged, and all the frozen food was thawed and floating in a flood of bilge water. Neither Haines House, the families, nor the local groceries received any of the frozen meats or vegetables ordered.

Seal meat chop suey was a result of the meat shortage at Haines House. Most of the staff and a goodly number of the children approached it gingerly, and with some squeamishness. Some of the children from the more northern villages enjoyed nibbling on the seal bones which were heaped on a platter on the serving table. The ugly brown color, and the slight odor of rancid fish discouraged most of the staff from this delicacy.

Several of the staff purchased seal skins. The Meyers put the one they bought to soak in one of the wash tubs in the basement. Apparently they left it down there too long, and when they finally took it out to stretch it to dry, we were almost overwhelmed by the fumes arising from the basement. Mrs. Legare was relief cook that day, and as it was almost supper time, everyone rushed out to demand what on earth was she cooking that smelled so! This may have been a contributory factor to the unenthusiastic reception of seal meat.

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Date

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"Did Miss Miller come this morning? I want to talk to her." The often repeated question was finally answered on Thursday, February 13th. She hardly had time to get hereself settled before the children started trooping up to her "ivory tower" on the third floor, eager for a "conference" and news and pictures from home.

The much postponed staff slide show was held in the living room that evening after the children were put to bed. Exchequers strained to the limit by crafts, film, sealskins, and the possible acquisition of native carvings, received a staggering blow when the evening ended with an order for 500 duplicate slides. A newly arrived fruit cake, and steaming hot coffee revived the staff enough from the three hour viewing that they were able to make it to their beds.

Feoruary 12th saw the starting of the farm clearing program. With saws, axes, hatchets, Bill Wiley and the older boys began the removal of brush and trees from the land that is to be cleared for the expanded farm program. Brush and trees are piled on hugh confires. The blae smoke rising from the far field almost constantly, signals the industrious labors of the older boys. Two hours each day is considered part of their regular chores. For time after two hours, they receive pay.

For the first time, a fire drill was met with enthusiasm by the supervisors. It was called at 6:55 A. M., minutes before the rising bell. There were no sleepy heads to be urged out of bed this morning.

Miss Miller, and some of the boys and girls, participated in a special chapel service which marked the World Day of Prayer. The staff women and Mr. Wiley attended the special World Day of Prayer Service sponsored by the Women's Association at the Haines Presbyterian Church.

The Coast Guard Cutter coming in to pick up two emergency cases brought in the first mail that had come in to Haines for days, as the planes were all grounded because of the high winds. The first planes for six days came in on Saturday 22nd. Although this was a legal holiday, and the postoffice should have remained closed, Mrs. Young sympathetically sorted the mail, and left the post office door open so that the community which had gone mailless for so many days could come in and get their mail.

The Lippincotts held open house on Sunday, Feoruary 23rd, between two and five, in honor of Tom's birthday. There was a delicious birthday cake, and glaced doughnuts, attesting Mrs. Lippincott's excellency at cooking, steaming coffee, tea, and fruit punch. The farmer's cottage oilged with visitors both from Haines House, and the community.

With cunning worth of Machivelli himself, Miss Miller, included the director and the maintenance man in a dinner party she had at Stoney Cottage. No longer are hands scalded in the steaming hot water at the kitchen sink--the cold water has been fixed and is again running. A cleaning schedule has been set up, and an adequate pile of logs now for the fireplace now waits outside the door.

Stoney has a much more homey atmosphere since Miss Miller's visit also, with gay curtains at the windows, the result of her evenings of relaxation. There are also more chairs, which Mrs. Porter, under Miss Miller's direction, painted.

Since Miss Miller, and the staff members too, were not so tied up as during the in-service-training period, there were opportunities for informal talks, and visits. The staff felt grateful for this opportunity to gain a closer insight into the work Miss Miller is doing, and to see the important relationship she has with the children. In addition to her own work, she helped so many of the staff members, and everyone enjoyed the pleasant visits, that it seemed as if a member of the family were missing after she left.

The staff who eat with the children, were delighted with the effectiveness

of the Older Boys' Council, which decided that no longer would they be considered the most ill-mannered and slovenly group at Haines House. Their sudden politeness, and acquiescence to authority seemed an amazing transformation. Swift and effective is the punishment meted out to the transgressors.

The younger boys and girls took full advantage of the lengthening days, and the snow which covered the ground most of the month. Every afternoon after school they could be found, sliding down the front lawn on their sleds.

There were many social activities--scout banquets, teenage dances, a noisy Valentine party for the younger children, square dances in the recreation room in the boys' building, and birthday parties. Perhaps the birthday of most interest was that of little Charlene Welcome. Newly arrived in January, and thrilled with the party given for Lillian Matsuno, she confidentially announced to Miss Niethammer that it was her birthday also. Miss Niethammer, unquestioningly prepared the party, with cake, and presents, and a lovely doll just like the other girls had received for Christmas. It wasn't until Miss Miller was checking the record cards that it was discovered Charlene's birthday is in August!

DEPARTMENT OF EDUCATIONAL AND MEDICAL WORK

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MONTHLY REPORT

School Haines House, Haines, Alaska Month March

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All Haines waited anxiously for the arrival of the Coastal Rambler, the monthly freighter. The meat supply was completely exhausted--including the seal meat. One of the local groceries had to postpone their weekly sale because the boat didn't arrive until Friday night quite late. Although it was due in on a Wednesday, true to its name, it rambled over to Sitka before coming up here.

The boat was also eagerly awaited because it was bringing our seeds for the garden. Seedlings are now peeking their heads up above the ground in the greenhouse, in window boxes in the supervisors' rooms, and on the sunporch. Interested children and staff are watching them "grow".

March brought with it beautiful sunny days, which are nevertheless deceptively cold. Armed with cameras, the well bundled staff, and children, hatless, and often coatless when they can sneak out unobserved, are taking full advantage of the beauty of the outdoors.

The Meyers and the older boys went on a camping trip to Rainbow Glacier Camp. Little Jimmy Meyer came out loser in an encounter with the heating pipe, but he didn't seem to mind too much. With his two-tooth grin, he is always the center of attention, and always is followed by a retinue of admirers of assorted age. The older boys are very loud and firm in asserting that he is "our baby" though.

The older boys have been doing an excellent job on the land clearing project. As the result of their labors, neat stacks of fire logs have been piled up at Stoney and Willard Cottage. Mrs. Legare has discovered that the Star Spangled Banner played loudly on the chapel piano is almost as effective as the fire bell for rousing the older boys.

Because of the social difficulties caused by his age, a sixteen year old boy in the sixth grade, Jerry Billiken was on the verge of being expelled from the Haines Public School. The staff, reluctant to see likeable Jerry shipped off to the reform school in Utah, decided to work with Jerry on a "study at home" program. During the morning, under Bill Meyer's tutelage he studies his lessons, and in the afternoon he works with Tom Lippincott or Bill Meyer on farm or maintenance work.

With the disappearance of the snow, the arrival of sunny days, and the pliability of at least the top two inches of soil, the chug of the tractor can be heard. To the onlooker, it is hard to distinguish who drives the tractor more eagerly with expressions of pleased joy on their faces--the older boys, Mr. Lippincott, or Mr. Wiley!

With the help of Wayne Larsen and Mr. Heinmiller's D-5, the new "animal" house took its place behind the garage and greenhouse. It had formerly been a shack for the

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result of the Wiley's acquisition of two homesites at the Public Auction on Saturday. One for themselves, the other for Mr. Wiley's father. Mr. Wiley, hatchet in hand and with the agility of a mountain goat, blazed a trail through the treacherous Devil's Club and scrub on the cliff behind the abandoned cottage. He was not too closely followed byt the panting and less agile staff members. Everyone admired the view of the bay and mountains from the glassless picture windows of the unfinished cottage.

The Meyers are practicing nautical terms, "Heave to. To port! To starboard!" in preparation for taking to the sea this summer in their newly acquired boat.

Like the proverbial lion, March roared in on thirty-five to forty-five mile an hour winds, bringing clear, cold, sunny days, with boisterous whitecaps cutting capers out in the bay. Like the proverbial lamb, the 31st dawned still, and misty, with only the reflections of the whitecapped mountains mirrored on the still, blue-gray surface of the bay.